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distinction seems doubtful) underlying political and other evolution, and leads to the concept of democratic empire. "Citizenship" and "the state" are used only for the third phase. Evolution shows net progress, but no assurance for the future. It is boldly shown that progress has consisted in establishing conditions of self-direction, within limits of our material and purposes; and hope lies in ourselves. "The consciousness of unity profoundly affects the unity itself." The state must increase liberty by adjusting restraints: *laissez faire* was good only against external restraint. Minorities must yield only where uniformity is necessary. The rights of man are based on the common good. Activity which depends for its value on spontaneity should be free; but expediency is the final test.

Such is the argument presented by Prof. Hobhouse, in many features recalling Prof. Ward's and Prof. Giddings' theories. It is odd that the word progress, prominent in the text, does not appear in the rather vague title.

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**Holmes, John H.** *The Revolutionary Function of the Modern Church.* Pp. xi, 264. Price, \$1.50. New York: G. P. Putnam's Sons, 1912.

This "firebrand of his denomination" shows prophetic zeal for social justice, but he is more effective in speech than print. His exclamations, repetitions, and platitudes betoken haste. His sudden drops from impassioned eloquence to the level of the sophomoric outline and the reference library, are disconcertingly like a college debate. Like other "high churchmen," he is quite willing to dogmatize upon the authority of indiscriminate quotations from his own demi-gods.

"The inestimable value of each immortal soul" is "the one great principle which has animated the . . . Church from the beginning" (p. 15), yet "every orthodox scheme of salvation has been founded" upon a "low and repulsive estimate of human nature" (p. 22). He claims that the mediæval church was without social interests! The individual minus his environment "is an abstraction not known to experience" (p. 40), and heredity is dismissed "as only the . . . environment passed along" (p. 225); yet "man is essentially good, not bad" (p. 141); again, "man alone . . . can change the world to suit himself" (p. 59), of course the supreme individual will is "never wholly eliminated" (p. 255), and conditions, due to human greed, are blamed upon "the men who are the creators of the conditions." If crime be socially predetermined, this shifty logic might exonerate employers; or, if the antidote of sin is income, why are the rich the worst true criminals? He praises Jesus' poverty as the condition of his success.

The "inspirational" theory of church activity he thinks "fatal to the social interpretation of religion" (p. 239); but his own theory of "directing" already available energies is hardly distinct from it. For there are many who deny total depravity and "soul rescue," who stop short of wanting all institutions to be "all things to all men." He thinks "what is fitting work for the Christian individual is fitting work for the Christian individuals organized—which means the church," a dangerous generalization.

The last four chapters are excellent. While they might prejudice a careful

conservative, they are highly recommended for the persuasion of prospective converts to socialized religion.

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**King, Henry C.** *The Moral and Religious Challenge of Our Times.* Pp. xviii, 393. Price, \$1.50. New York: Macmillan Company, 1911.

A significant factor in the spread of the new philosophy of social endeavor is the increasing number of books written from that viewpoint by leaders of thought in the Protestant Church. The latest work of President King, of Oberlin, reviews in a comprehensive way, at once intensely religious and searchingly pragmatic, the possibilities of realizing Christian democracy in the modern world. An irrepressible idealist, Dr. King's guiding principle is "reverence for personality." The "Challenge of Our New External Conditions" is first taken up. Our stupendous economic development and the consequent trends toward co-operation and democracy, are briefly discussed. All indicate "a growing sense that the old opposition between an atomic, nihilistic individualism and a swamping socialism is out of date and should be transcended." These changes bring greater leisure and the possibility of achievement; dangers are involved in the conflicting conditions and ideals, and the need is for a "social conscience to grapple with large problems." The second large division is "The Challenge of the New Inner World of Thought." Natural science has shown "the need of knowing the will of God and doing it" and has brought "a new sense of reality and hope into the ideal realm." The historical spirit "requires the ability to enter sympathetically and understandingly into the life-thought of other peoples and periods." The new psychology emphasizes "the unity of man," "the central importance of will and action," and "the primacy of the personal." Sociology would discern "the laws of the permanent progress of the race;" it "builds directly upon the social consciousness, and seeks to make that consciousness prevail." Comparative religion reveals the value of the "entire religious consciousness of the race." The new theology aims to realize Christ's ideal of social fellowship and individual independence. Among the dangers here are "false materialism" and the "prejudiced conservatism" that denies truth. The need is for "clearer insight," "breadth of view," and "concrete expression of spiritual life in deed."

"The Lessons of the Historical Trend of Western Civilization" are next taken up. The ancient exclusive state and Christianity's reverence for personality, as supplemental to brotherhood, are treated. The perversion of the latter ideal is shown in asceticism and the philosophy of a "dominant church." Its realization is presaged by the new tolerance and fuller equality of men.

A fourth division of the book is entitled "The Meaning of the Challenge to Our National Life." The New Puritanism adds to the "conviction of Divine Commission," and "the feeling of responsibility and accountability," two of the "Great Positives of the Puritan Spirit," the "Great Positives of the Modern Spirit"—a "genuine love for men," and a "perception of the breadth of life." In the light of the guiding principle, Race Antagonisms are then discussed. The cultivation, by the negro race, of self-respect and pride in its unique endow-